ANTIQUARIAN NOTES:

MAINLY OF MEN AND MATTERS

CONNECTED WITH THE

CHURCHES

ON THE ROLL OF THE

NATIONAL CONFERENCE.

FOUNDED A.D. 1882.

1903.

VOL. III. PART 21.

Subscription, five shillings and sixpence yearly,
or one shilling per part.

584
An87
3-4

No complete Sets now available.

H.A.; W.B.; E.C.; J.C.C.; C.E.; R.H.; A.A.R.; A.H.W.; J.W.—Thanks.

Editor, Tanybryn, Aberystwyth.

Fifteen rare parts

GIFT OF

GEORGE EYRE EVANS

FROM HIS LIBRARY

AT

TŶ TRINGAD, ABERYSTWYTH

1925.

ANTIQUARIAN NOTES.

1903.

VOL. III. No. 21.

Rotherham: The Old Meeting-house.

(Part I.)

The history of the congregation, which, from before the year 1672, has continuously assembled for the worship of Almighty God until to-day, may possibly be written in the near future. To aid any compiler of such in his arduous task, the following facts are here recorded. They are mainly taken from the congregation's original registers, of which no transcripts were secured before the Rev. Jacob Brettell deposited them in the Government's custody in 1836. It was in 1704 that a body of trustees, of whom Thomas Hollis, junr. was the moving, liberal spirit, secured *a piece of ground near the Beast Market, on which a meeting-house was intended to be built.* In 1706, according to the generally accepted date, the meeting-house was opened, though

the late Mr. Herbert Bramley said, on the 18th February, 1880, at the opening of the congregation's present home—known as the *Church of Our Father*—that the Rotherham Chapel and the Upper Chapel, Sheffield, "were built in the same year," *i.e.*, in 1700. Oliver Heywood, in his *Returnes of Prayer*, writes that, *On Tuesday night, March 14, 169$\frac{2}{3}$, god sent my son John, who acquainted me with a call he had to a publick meeting-place in Rotherham one Mr. Hollis, a Londoner giues 26 li a year to uphold it.* A little further on in the same book he writes that *My son John hath been 2 years preacher at a meeting-place at Rotherham;* and in September, 1695, he preached in his son's meeting-place, recording of the occasion that *Mr. Timothy Jolly came to hear me at Rotherham.* Referring to this journey of Heywood's, Joseph Hunter, F.S.A., says (p. 387) in his "Rise of the Old Dissent" that "he visited Rotherham, where a chapel had been erected, at which he preached." Where was this meeting-place? Was it in Millgate? These and other interesting points must be left to the one who shall write the story, which, it is to be hoped, will be forthcoming by the year 1906, when the congregation proposes to celebrate the two hundredth anniversary of the opening of its chapel, in the porch of which is fixed up the date "1706."

The earliest of the three registers is a volume 9 inches tall by 3 in width. Its first page is headed—

Register for Rotherham Chappel,
from June 22, 1748.

The entries of baptisms begin on the 21st August following, and are in the handwriting of Samuel Moult. Amongst them are those of the births and baptisms of three children of Samuel and Bridget Moult :—

Robert Wylde,	*b. 5 Sept.; bap. 27 Sept., 1748.*
Sarah,	*b. 18 Feb.; bap. 7 March, 1749/50.*
Mary,	*b. 14 May; bap. 29 May, 1752.*

He was evidently a careful, painstaking man, and desirous that his register should be correct, *e.g.* :—

> *Mem. here the alteration of the stile began to take place—1752—and the Beginning of the year is reckon'd from the 1st day of January.*

> *Mem. in September 1752, the Stile wns fully alter'd, and 11 Days intercalated,—so that the Birthdays of the preceding Children must all be reckon'd according to the old style.*

The account of his death, and the events immediately following it, find record in this neatly entered statement, one of many in similar registers to this, which make their consultation indispensable to all who would write their histories in a correct way :—

N.B. The Rev. Samuel Moult had a paralytic

stroke in July, 1775, which obliged him to lay aside his public work. He had another seizure in June 1776. He died 16th Sept. 1776, (without a struggle or a groan,) having been settled minister of the Dissenting Congregation in Rotherham more than 30 years, and aged 58. About half a year before his death, his people invited the Rev. John Bradford (of Hopsford, near Coventry) to take the pastoral care of them, but he declined it. Upon which they invited Mr. Josiah Townsend (of Stoke Newington, near London), who accepted their invitation, 25th Augt, 1776, and was solemnly set apart by prayer, &c., 16th April, 1777. The congregation declining he resigned at Michaelmas 1787.

To this another hand adds at a later date :—

The Rev. Allard, of the Daventry Academy, then accepting an invitation from the congregation, the society again began to flourish. He resigned, 12th May, 1793.

Moult was one of the scholars of Timothy Jollie, and Heywood has preserved, in his *Returnes of Prayer*, an incident I must pass on to my readers. He writes that—

On Friday, May 17, 1700, my wife and I had been at a private fast at Martha Binns at Wester-

croft, and immediately after we came home, Mr. Timothy Jollie came to our house, brought Mr. Moult a scholler, and his son Tim: with him intending to stay Lords day, but my wife was taken so ill in her head, back, with sickness that I durst not invite them to stay: but in the morning she was better and was willing they should stay, they had put on their Boots making ready to march to Leeds, yet upon the least intimation they voluntarily put them off, resoluing to stay, which I took very thankfully.

This glimpse of Jollie with his "scholler" and his son tramping about Yorks for a week-end reminds one of some teachers who, more than 150 years afterwards, were still enjoying like outings with their boys; as when John Withers Dowson, with young William Blazeby and others at his side, walked by Norfolk broads, or when "Gwilym Marles" climbed Cardiganshire hills on a Sunday in happy converse with the lads he taught on Monday.

(To be continued.)

WM. TWISSE, D.D.

PURITAN DIVINE, 1578 ?—1646.

RECTOR OF NEWBURY,

PROLOCUTOR OF WESTMINSTER ASSEMBLY, AND

PREACHER OF ITS FORMAL OPENING SERMON.

Reproduced by the Editor from the original painting of 1644, in the vestry of St. Nicholas' Church, Newbury. It represents Dr. Twisse in his 71st year. In 1745 it was much damaged by injudicious cleaning. These bromides are printed from the negative by Mr. E. Tateham, Aberystwyth, as a gift to "Antiquarian Notes," and are probably the only copies extant of the portrait, "formerly highly prized, and protected by a curtain."

General Baptists in Kent.

These two letters, copied by the Editor from the originals, bear witness to that care and discipline which were marked features in the eighteenth century in the conduct of many Baptist congregations in this county.

Deal to Dover.

The Church of Jesus Christ Baptized by Immersion on a personal profession of Faith and Repentance, meeting at Deal,

To the Church of Jesus Christ baptized under the pastoral Care of our beloved Brother Robert Pyall, meeting at Dover.

Beloved Brethren,

Our Brother Thomas Mercer who is in full Communion with us being now resident with you and desiring to have his Communion with you We do hereby commend him to your Christian Care and communion and his Ministerial Gifts and Labours to the Service of the Church at Hythe baptized as above said so long as desired.

And our Brother Thomas Mercer the Younger who is also in full Communion with us desiring to have his Communion with you we likewise Commend to your like Care and Communion

desiring you would exercise towards them all those Christian Offices which may tend to their Edification and growth in Grace, and holiness and Subscribe our Selves,

Your affectionate Brethren in the Gospel and Faith of our Lord Jesus Christ

William Pittock
Stephen Broadley
William Paramar
John Browning
William Pittock, younger
Stephen Broadley, younger

Signed Augt 9th 1741.

CANTERBURY TO DOVER.

To the Baptized Church of Christ, meetting at Dover, under the Pastoral care of our beloved Br. Robert Pyall.

We, the baptized Church of Christ, meetting in the Black fryars, Canterbury, under the pastoral care of our Brethren Thos. Benge and Richard Huggett, Send our Christian Salutation.

Beloved Brethren,

Whereas our Br. John Philpot, resident among you, desires to remove his communion to you in answer thereto, we recommend him to your care

to watch over him in the Lord, praying that all Grace may be multiplyed toward you. We subscribe our Selves your Brethren.

Given at our church meeting, this 25th day of Decembr., 1757.

Thos. Benge	*William Makeney*
Richard Hugget	*Thos. Giles*
Stephen Philpot	*John Cheeves*
Daniel Colgate	*Thos. Oldfield*
Thos. Browne	*Thos. Garner*
Matthw. Browning	*Wm. Chambers*

Daniel Higgs, M.A.

Of this, the first minister of the congregation worshipping in High Street Chapel, Swansea, little is known, other than what Calamy tells us. "Ejected" in 1661, from Rossilly, and "cast out," in 1662, from Portynon—both in the Gower peninsula—he sojourned awhile in Worcestershire, of which he was a native, becoming afterwards "pastor to a Dissenting Congregation at Swansey." In the "Preaching Licences, 1672,"* we find:—

Licence to Daniel Higgs to be a Congr Teacher at his house in Swanzey, 17 Apr. 1672.

---

* State Papers, Domestic—1 Entry Book, 38, A., p. 26.

Also—

The house of Daniel Higgs in Swanzey licensed for a Congr Meeting-Place, 17 Apr. 1672.

Mr. C. H. Glascodine, ex-president of the Royal Institution of South Wales, Swansea—who by marriage is connected with the Higgs' family—has unearthed Daniel's will at Worcester. He wrote it, neatly and briefly, with his own hand, and executed it at Swansea, on the 3rd May, 1690, in the presence of Ezra Griffith and Robt. Whittyear Jr. His

will is that son John shall have and possess all my study of bookes.

He appoints John as executor, leaving him

house and lands at Chadwick, bought from brother Roger.

Chadwick is in Worcestershire, parish of Hartlebury, and was Daniel's birthplace. He also names four daughters, viz.:—*Anne Raban, Elizabeth Waters, Mary Withers, and Susan Higgs.* There is no reference to his wife, who may be the woman referred to in the Register at All Saints' Church, Evesham:—

1706-7, March, Mrs. Higgs buried.

Daniel died in September, 1691, and his will was proved the same year. His designation, *parish of Bromsgrove*, gives us probably the location of the home to which he removed from Swansea, a little before his death.

Register of the Octagon Chapel, Liverpool, 1762—1780.

(Continued from p. 12).

1763.

Joshua Dobson, s. John and Mary Dobson, b. 7 March, bap. the [blank]
Richard Godwin.
witness, John Dobson

1763.

Ellis Leckonby Hodgson, s. Thomas and Mary Hodgson;
b. 20 May, bap. 12 June by
Nicholas Clayton.
witness, Thomas Hodgson.

[Clayton was one of the two ministers of the Octagon. Dr. Aikin is credited with frequently saying that he "never heard a sermon from Mr. Clayton that was not fit to be sent immediately to the press."]

1763.

Mary Clegg, d. James and Sarah Clegg,
b. 10 June, bap. by
H. Kirkpatrick.
witness, James Clegg.

[Hezekiah Kirkpatrick was co-pastor of the Octagon with Nicholas Clayton. The Rev. Henry

Fogg, of Ormskirk, who knew his widow and three daughters, had a silhouette portrait of Kirkpatrick, which he reproduced by photography, giving a copy of it to the Editor.]

1763.

George Alcock, s. Edward and Sarah Alcock, b. 17 June, bap. by Nicholas Clayton.

witness, Edward Alcock.

1762.

Richard Wright, s. Richard and Mary Wright, b. 4 September, bap. the second day of October by Nicholas Clayton.

witness, Richard Wright.

1764.

Susannah Dobson, d. Matthew and Susannah Dobson, b. 22 January, bap. 10 February by Nicholas Clayton.

witness, Matthew Dobson.

1764.

Margaret Cotter dau. Alexander and Ann Cotter, b. 27 January, bap. 11 February by H. Kirkpatrick.

(To be continued).

ABERYSTWYTH:
PRINTED BY W. JONES, OLD ROPEWALK.